THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him*" (I. JOHN 2: 15).

No. 15, Vol. LXXX. Thursday, April 11, 1918. Price One Penny.

THE YOUNG CITIZEN.

EXTRACTS FROM A LECTURE BY MRS. E. L. LEWIN, JANUARY 6TH, 1918, AT NOTTINGHAM, BY PERMISSION.

"THE first question which arises is: When should we begin to train our young citizen? I would suggest as an answer: As soon as we believe a child is to be ours.

"By carefully thinking upon our coming responsibility and by using our common sense in regard to matters of health, we can lay a good foundation upon which to build.

"Generally speaking, the first question which a woman asks (after her child is born) is: Is baby all right? And only a woman can understand the amazing satisfaction the mother feels when the answer comes that the little one *is* all right. And yet how few, comparatively, give the necessary time and thought which are afterwards required to keep it all right.

"Quite a few people are imbued with the strange idea that a strong and healthy child does not need as much care as a delicate one. It needs just as much care, only of rather a different kind, for even the most perfect babies are delicate. Their organs are easily upset, their limbs easily injured, and their nervous system easily ruined. Fortunately, we are continually being told that judicious feeding, sufficient and comfortable clothing, cleanliness, fresh air, and quiet sleep, are things essential to our little ones; and we cannot be too earnest in our endeavor to get these essentials to them. But there is something else needed to insure a sound mind in a sound body.

"Surely one of the most piteous sights is a nerve-ridden, terrified child. Now, if we are to have healthy, brave men and women, we must first have healthy children; and we cannot expect our little

ones to have a sound, healthy nervous system if we allow them to receive frequently, unnecessary and avoidable shocks. So I would suggest that, as far as we possibly can, we should not allow a fear of the unknown to get a resting-place in the child's mind; for, mark you! all the reasoning in the world later will not wholly eradicate it once it has been imprinted upon the little brain.

"Darkness should never be spoken of to a baby in a hushed voice.

"The beneficent, rest-giving darkness! Never should we use in the darkness such words as Hark! Hush! Shhhh, look! nor jar by purposeful bangs, nor whisper in an awe-inspiring tone to a little mite who has no reasoning power; and who, as yet, is only a delicate instrument for receiving *lasting* impressions. Bogey! Black man! are quite unnecessary words to feed a baby's imagination on. What folly to begin to repress a child through fear.

"The words and sounds I have mentioned will come into the knowledge of the children in due course as they grow older, when, instead of being dominating, terrifying bogies, they will be ordinary useful words and sounds serving a definite purpose.

"Again, we should never allow anyone to scream at or shout at a baby, or to shock it into hysterical laughter by making it jump —in so-called fun.

"Do no think I advocate making children into molly-coddles. Indeed, I do not; but we must not put a great strain upon, or roughly handle, a vessel before the potter has baked it, if we wish it to be strong enough to stand the wear and tear of this work-a-day world.

"It is no use people saying they haven't time to be so particular over their children. They, most certainly in nine cases out of ten, have time. As a rule, only one baby comes along at a time, and if we begin aright with the first one, we shall find that each succeeding child is less difficult to train, for a proper atmosphere will already be in the home.

"In concluding the infancy portion of my paper, I would suggest that by dwelling upon the pleasant things of night, such as the lovely stars and silvery moon shining through the windows with undrawn curtains, babies will, as a rule, go happily to bed in the dark. The low, pleasant voice of the mother as she utters her good-night words in gentle, but not whispered tones, is a useful guiding-post, even if not the royal road itself to the beautiful, dreamless, health-giving sleep."

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"I think most adults are able to recall the more important happenings of their childhood as far back as the third or fourth year. Some have a remembrance of things which happened even before then, but I think they are of a very indefinite kind before the fourth year, with most of us. Now, I suggest that, if we, who have traveled all the way through the years of childhood, and

who can remember all but the first two or three, are too indolent or too stupid to put our memory to loving use for the sake of those that come after, well, we ought to be to say the least, ashamed of ourselves. Yet, by the attitude some people have towards youth, one would imagine they have never been young themselves but had rather been born ancient. These people never grow beautiful in their age, ripe in love and wisdom; no, they are predestined to wither and shrivel up rather into crabbed malcontents. The old saying: You cannot expect old heads upon young shoulders, is familiar to us all, but many people expect something very like it."

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"When our little baby has grown into a young harum-scarum runagate, it would be well if we set our memory bells a-ringing every now and then, and tried to put ourselves into the place of our little lad or lass, with a view to explaining away the difficulties which lie so thickly strewn along the road--difficulties which, unaided, they might never overcome or, at least, waste much time and be grievously perplexed over, all to no purpose.

"Explaining the reason of things will make them expect there *is* a reason for all things that puzzle them, and will lead to inquiry on their part. On no account should children's questions be hushed, unless, of course, they lead to impertinence, for questioning is the best way of gaining knowledge, and never should we put off a child with an inaccurate or silly answer; it is wasting precious time and more precious material: a child's faith. Mr. G. D. H. Cole, in a lecture at the University College here, said that nothing gave him more pleasure than for his pupils to ask question after question, for an unsatisfied mind is a growing mind. But how usual it is for parents to stop nearly all questions with a certain amount of irritation."

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"Many people expect their children to learn at school all that is necessary to equip them for citizenship, looking, in some cases, to the Sunday school to put the finishing touches on, as it were."

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"The home is the place for preparation. We have no right to thrust upon the world our 'unfinished' children. We ought to love them far too well to allow them to be ill-mannered and tiresome, spiteful or unfair, for by daily rubbing them over gently with the pumice stone of common sense and the oil of loving care, there will result a fine, smooth surface, difficult for life's irking spitefulness to catch on to; and the finely-polished surface will in no way take from their solid worth, but will rather enhance their sterling and beautiful qualities. Treated thus they will never need the veneer of artificiality to pass muster upon the special occasions when it pays to be at one's best, for they will be genuinely best all the way through.

"Denied this training, children are almost sure to have sharp

angles and rough knots which will cause friction and distress to others, and, later, when the world begins to deal with these neglected ones, it has a cruel, rough method of knocking them into shape, or repressing them, for the world is hard, unsympathetic, and very superior."

* * * *

"I would suggest that a child should never be punished for an accident: it is surely a cruelty to punish for an accident, however great the loss or deep the chagrin caused thereby. We all know how distressed we grown-ups feel if we break or harm anything belonging to another, and if we set our memory bells a-ringing and listen to the tune they play, we shall remember how as children we felt the same distress, with a kind of frightened despair thrown in. Children feel acutely the utter injustice of mispunishment, and it must do harm to the young mind.

"A child should never be punished for a fault which it has not been duly and carefully warned against committing, and we ought to be very sure that its mind has grasped the entire idea; even then a proper warning cannot be rapped out on a wave of annoyance or irritation; we cannot act fairly when in a passion of anger; it requires gentle, common sense in the way it is applied. If, after duly warning and explaining, should the child wilfully disobey, it would be wrong to withhold punishment—real punishment—which we might try to make fit the crime somewhat. This treatment applies equally to bigger boys and girls. Give them definitely to understand what is required of them by way of duty; give them the reason for that duty; be sure it is possible for them to fulfil it; then, as far as you can, see that they perform it.

"Never punish a child twice for the same offence. Some parents punish their children day after day for a slip or a naughtiness, behaving themselves like very children in so doing; yet were they told that they were both foolish and unjust, they would be mightily indignant.

"If our boys and girls are to be just and upright citizens, they must have just and upright example in the home, as well as just and upright precept."

* * * *

"A parent with a nice tender heart and a nice tender head will often turn even the nicest child into an intolerable nuisance, both to itself and all who are unfortunate enough to come in contact with it; while a parent with a hard heart and a stiff, set, unthinking brain will make a child into a forlorn wayfarer with a piteously hungry little soul, starved of love. Our teaching, if it is to be of real value, must spring from a loving heart, but must be tempered by a good head.

"Amongst the ways which I do not advocate is the way little orphan Pip, in 'Great Expectations,' was brought up. He says—speaking of his sister who was twenty years older than himself

—'She made a great reputation for herself among her neighbors because she had brought me up by hand; it was a large hand and a heavy hand, and she often laid it upon me.'

"Next to the bringing up by hand, as regards stupidity, is the bringing up of our children according to moods. For instance, there are parents who, if they happen to be in a comfortable frame of mind, will allow their children to do exactly as they please, and if they happen to be naughty and tiresome will coax and bribe them with gifts and promises impossible of fulfilment. Yet when these same parents happen to be in any way worried or cross, they will sharply punish the children for the very slightest naughtiness, although only yesterday they laughed at a very serious naughtiness—blowing now hot, now cold. I have known people so ill-balanced that if the rain dared to fall upon a day when they had desired the sun to shine, everybody in the house would be made to suffer punishment for what none of them could help in the least. To blame where blame is rightly due, and to punish where punishment is really merited, is right; but to punish because we feel like it, is worse than childish. You see we grown-ups are given credit for great wisdom by the children and I'm sure we could in a great measure substantiate that credit if we were more earnest in our endeavors. I heard a little child, who had been unjustly punished by her auntie, say at her prayers the same night. 'Please, God, make me a good girl, and please make auntie know everything; for Jesus Christ's sake.' She was evidently beginning to doubt her auntie's wisdom and understanding.

"If a child can catch us tripping in our judgments there must be something out of joint somewhere.

"Some mothers, again, never train their children except when visitors are present, or perhaps give them a few hurried hints just when they are taking them out visiting—poor kiddies! How can they remember the few moral injunctions when they have years of bad habit safely rooted in their little minds?"

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"Coming now to the time we call youth—as distinct from infancy and childhood—I think you will agree with me that it is a very difficult time for parents. It is a time when our children begin to be something more than merely our tiresome or beloved pupils, as the case may be; a time when we must, if we are wise, recede a little from the foreground of their life and be content to walk alongside, anxious and willing to point out dangers, but not wishful to be in any way determining factors as regards their choice of Life's road. We cannot rightly expect our sons and daughters to be exact replicas of ourselves, for they have double the number of fore-fathers that we had, and who can tell what great great grandmother or grandfather may be urging them along, unseen? The training days are now drawing to an end and the days of

friendly counsel have now come. This is the time when a wise father will try to be a chum to his boy, speaking plainly, seriously, and in an understanding manner, of the difficulties and temptations which beset his early manhood. It is no use a father thinking that, on account of his superiority in years, he can keep himself aloof and yet safely guide his boy from the height. No, he must come back along the years until he reaches his boy, and walk with him a little while now and then; or he may find, too late, that others have walked with him to his everlasting detriment. A wise father will also be glad to know his boy's companions; it is a foolish thing to shut the home door on their outer life.

"In a like manner, every wise mother will do her level best to be her daughter's friend while she is crossing the stream which divides maidenhood from womanhood.

"Oh, I wonder that any mother in the land, able to recall her own girlhood, can let her young daughter stumble unguided along the way—gleaning a little knowledge here and there haphazardly from anyone but the right person. We are not doing our duty by our girls if we do not teach them their duty to themselves. To know danger is the way to avoid danger in both health and morals. The lamp of love held patiently in the hand of experience, would keep many a dear girl on the right road to pure and happy, healthy wifehood.

"I am quite sure it is the lack of home sympathy which drives many of our young people astray. Some of the most well-meaning parents never dream of admitting to their children that they understand how the path of eager, searching, wondering, venturing youth is set with snares. The only thing they appear to do is to repress them upon every occasion. If son or daughter desires to go anywhere or do anything in the least adverse to the parents' wish, they immediately foretell evil results therefrom. Snarling at and repressing our sons and daughters is not a scrap of help; it only acts as a spur to drive them the wrong way.

"When we have faithfully and tenderly nursed our babies, taught and played with our little lads and lasses, and helped with sympathetic advice our sons and daughters, then, in common fairness, we ought to step proudly aside, realizing that our children are full-grown, conscious entities.

"Even the most loving and most wise parent cannot hope to lead all the time. Every young man and every young woman worth their salt must, in the great epochs of life, adventure alone; and, provided we have done our duty faithfully by those whom we brought into the world, we should not be fearful of the results of our training, for they are almost sure to be citizens of the right sort: upright, and downright men and women, precious to the State that owns them, a very credit to those who bore them."

HONOR THY FATHER AND MOTHER.

I HAVE chosen the fifth commandment as my subject, and I think it is highly appropriate. For how many boys and girls, or men and women of to-day, keep the fifth commandment and honor their father and their mother? I, personally, know young girls who look upon their mother as a slave, one who is in the home to wait upon them and do as they bid; they do not feel that they are under obligation to do all they can for mother. Little do such girls realize that she has given the best of her life to rear and bring them up to become God-fearing women. Little do they know the troubles and heart-aches she has endured for them. Time alone will prove to them what a treasure mother is.

I am afraid there are many in the world to-day, who do not realize that our heavenly Father gave us our parents for a limited time only, and therefore they forget that while they have them here on this earth with them, they ought to do their utmost to repay the debt they owe them.

I would not exchange my parents for all the wealth of the land, for I know that in them I have a gift from God, and I will strive to keep the commandment that He has given us. Many and many are the hours I have spent thinking what a splendid gift God gave to me when He gave me my mother, and I often think of the following words, which recall such pleasant memories:

"There is a simple name, two magic syllables,
The sesame to the fondest memories,
That takes me back to childhood's fairyland
And strikes those chords of sweetest melodies."

"It is the name of her to whom I owe my life,
Who offered hers to give it to her child,
But lived to carve upon its life her memory dear;
The name is Mother, loving, gentle, mild."

I think those are lovely words, and if the wayward offspring could only bring home to itself all the wrong it did to its parents, if it could only but recall all the unkind words it uttered years ago, I think it would willingly do so, but this power is not given to us; so we should honor them while we have them here upon the earth, for we do not know when God will call them.

Many are the orphans who long for a mother's tender, loving care, and yet there are thousands of young girls and boys who rebuke their father and mother when they offer them good advice. They do not seem to realize that mother or father has lived longer than they have, and that they have experienced the ways of the world. I will always thank my heavenly Father for the great and precious gift He gave me, and I hope and pray that all the girls of to-day will realize what a treasure they have in parents, before it is too late.

South London. EDITH F. PAPWORTH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. APRIL 11. 1918.

EDITORIAL.

THE MORMONS.

THE following paragraph is from the Manchester *Evening News* of March 13th. this year, copied from *The Times*:

"The Mormon community, with its great wealth, numbers, and influence, has thrown its weight on the side of the war. The young men respond readily to the draft, and the community has earned a fresh reputation for loyalty. But Salt Lake City is too isolated—it is 500 miles from any other city—and too deep in the mysteries of wealth-making to be greatly moved by events in Europe."

We appreciate the fairness of the Manchester *Evening News* and *The Times* in giving the Latter-day Saints credit for loyalty and willingness to offer themselves and whatever resources they may have, on the altar of patriotism at a time when to do so means a real sacrifice. We are glad to be able to corroborate the statement in the first part of the paragraph quoted. The Saints in Utah and other American States, in Canada, in Great Britain, and elsewhere, have responded willingly and magnificently to every requirement made upon them by their respective governments. Loyalty to "the powers that be" is with them a religious duty.

But the closing sentence of the paragraph is not clear. Salt Lake City, it says, is too isolated and too deep in the mysteries of wealth-making to be greatly moved by events in Europe. No one with intimate knowledge of the Capital of Utah could have penned those lines.

Salt Lake City is the commercial and traffic center of a vast inland territory. It is so intimately connected with the great financial and industrial power-stations of the world, that the least disturbance in any of them—let alone a world conflagration—is felt there quickly. It is not a large city, if compared with some of the cities of the Old World, which have had centuries in which to grow and develop, but it is by no means an isolated hamlet, without interest in the affairs of the rest of the globe.

Look at its newspapers, for instance. It has four daily papers and some weekly publications. Through the *Associated Press* and other news agencies and correspondents, their pages are filled with items of interest from all nooks and corners of the world, and in this particular respect they are superior to their contemporaries on this side. The *Deseret News*—to mention only the leading Utah

daily—has more news from England, and especially from London, than any English paper publishes about the United States, and more than all the English papers combined have from Utah, although a large percentage of the inhabitants of that State is of British descent.

No, Salt Lake City is not an isolated hamlet. When anything of importance happens in Europe, the people there know it—thanks to the bulletin boards—as promptly as they do in London, and the papers generally contain fuller details of what happens than is the case here.

Salt Lake City has the finest hotels of all cities between Chicago and San Francisco. Its history, its public buildings, its canyons, and lake resorts, its hospitality, and its climate, have made it an attractive point on the American tourist-routes and a favorite gathering-place for delegates to various congresses, fraternal societies and other large assemblies. The city is a beautiful and convenient place of rest on one of the main highways of the world.

In one sense, however, the Latter-day Saints, whether they live in Salt Lake City or elsewhere, are not "moved," if that means "greatly disturbed," by the events that now are passing before us, horrible and pitiful though they are.

One reason for this is, that these events have not come to them unexpectedly, as a thief in the night. All the leaders of the Church, from the Prophet Joseph to those of the present day, have warned the world of what was coming, especially of wars and famine. The prophecies relating to these subjects are on record, and have been before the world for many years. The Church leaders have told the people that wars would come suddenly, at a time when everyone cried peace, peace. They have told them that there would be famine and advised them to save and store up grain against a day of shortage. For this they were ridiculed by some wise ones of the world, who assured them that the means of transportation were so perfect as to preclude the possibility of famine, since food could be carried in a short time from one part of the world to another. But the prophecies have come true, and the saints, who believed the servants of the Lord, have expected just such a time of trial as that through which we are now passing.

Another reason for their tranquillity of mind is that they know God lives and that He is even now overruling all for the good of His children on the earth. They also know that this tribulation will not last any longer than is absolutely necessary for the furtherance of His plans for the the salvation of the human family, but that the days of suffering and anguish will be shortened "for the sake of the elect." This is a comforting thought.

The Latter-day Saints can see, beyond the present turmoil and sanguinary strife, the day when the earth will be cleansed from

corruption; when the lamb and the lion will enjoy rest and peace, side by side; when the veil between heaven and earth is removed, and paradise, lost through the transgression of our first parents, will be restored through the atoning work of Jesus Christ; when the knowledge of God will cover the earth as the waters cover the deep. They rejoice in the contemplation of the redeeming work of their Elder Brother, and they know from the signs of the times that the day of redemption is approaching. Hence their peace of mind, and faith in God, notwithstanding the conditions that prevail in the world.

J. M. S.

MINUTES OF THE LEEDS CONFERENCE.

THE semi-annual meetings of the Leeds conference were held in Westgate Hall, Bradford, March 31st, 1918. President George F. Richards, of the European mission; President Hugh S. Latimer and Elder Leland Hair, of the Sheffield conference; President David A. Owen, of the Liverpool conference; President Lester F. Hewlett, of the Manchester conference; and President Joseph S. Nelson and Elder Ether L. Marley, of the Leeds conference, were in attendance.

The morning session, which convened at 10:30, commenced with the hymn, "You can make the pathway bright," and invocation by Sister Lucy Walker. The hymn, "How great the wisdom and the love," was sung, and then the Sacrament was administered by Brothers Henry Ingham and John W. Turner.

President Nelson welcomed all present, reminding them that Easter day was observed in commemoration of the resurrection of the Savior.

An Easter program was rendered by the children of the various branch Sunday schools.

President David A. Owen spoke of the great principle involved in the resurrection of Christ—the universal redemption from death.

President George F. Richards said he had noticed, with pleasure, the leading thought of the Easter celebration in the children's exercises. After quoting from Heb. 13:3, and the Pearl of Great Price 1:33, he showed how the creations of God were innumerable. The sun, the moon, and the stars, which we see, are, he said, but a small part of the vast handiwork of God. Jesus Christ, under the direction of the Father and by the power of faith and obedience, created the earth, and by that same power He will cause the bodies of the dead to be brought forth again. Element is indestructible, and, though after death the body is disintegrated, yet He who could summon the elements necessary to the making of wine, or bread and fishes, will be able to bring together the components of the physical body. Before the birth

in the flesh, the spiritual body existed. The Brother of Jared was privileged, centuries before the birth of Christ upon the earth, to see His spiritual body. The physical body, if not hindered by deformity, will grow to the exact size and appearance of the spiritual body, and after the resurrection, the new body of flesh and bone and spirit will still be like it, but will no longer be subject to mortal ills. The wisdom and justice of God are shown in the fact that while all partake of the fruits of the resurrection, only the faithful and obedient will achieve the glory of exaltation in the celestial kingdom.

After the hymn, "Sing we now at parting," the benediction was pronounced by Brother Thomas Tidswell.

The afternoon session commenced with the hymn, "Onward, Christian soldiers." Brother Sam Craven offered prayer. After the hymn, "What was witnessed?" President George F. Richards presented the names of the general Church authorities, and Elder Ether L. Marley those of the mission and conference; all the officers were unanimously sustained.

Brother Leonard A. Higgins very acceptably rendered a violin solo.

President Nelson spoke on the subject of true freedom, showing that only they are free whose aims and ambitions place them above the things of the world; whose treasures are those which cannot be injured in this life; who possess the truth, and whose hearts are in the keeping of the Lord.

Elder Leland Hair quoted prophecies of Daniel, Malachi, and Isaiah pertaining to the establishment of the Church in the last days. Christ, he said, prepared His apostles for the final restoration of the gospel, and that event has now taken place.

Elder Ether L. Marley explained how the guiding power of the Lord permeates all life and being. All life, he said, comes from God, and all living organisms were created spiritually before attaining to a material birth. Man, with all his scientific knowledge, cannot produce active life. Neither can he organize a Church without the life and authority derived from God through revelation and the Priesthood.

Sister Lily Walton sang the solo, "Crossing the Bar."

President George F. Richards showed that the gospel cannot be understood except it be interpreted by those having authority, or by the help of the Holy Ghost. The latter will give the testimony and the wisdom which will lead their possessor to eternal life and exaltation. The chosen servants of the Lord are possessed of the power to preach the gospel, and it is the duty and privilege of all who have received the truth to spread it abroad in the world. The speaker earnestly counseled parents to exercise kindness and consideration towards children, who are pure in the sight of God, and eligible for the kingdom of heaven. He urged the necessity of having children baptized at the age of eight years.

The congregation joined in the hymn, "Come, come, ye Saints," and Sister Nancy Thorpe closed with prayer.

The evening meeting commenced by singing the hymn, "Our God, we raise to Thee." Brother George Balme offered an invocation, and the hymn, "Be it my only wisdom here," followed.

President George F. Richards gave an instructive discourse on the mission of the Prophet Joseph Smith. At the early age of fourteen, the speaker said, Joseph received a visitation from the Father and the Son, which proved to him that they were separate personalities, possessed of tangible bodies, and these facts gave him a strong foundation on which to build the restored Church. Like the earlier prophets, Joseph Smith was chosen before the foundation of the world, from the noblest of the spiritual beings, and ordained before his earthly career began, to usher in the last and greatest dispensation. Poor, and uneducated in collegiate knowledge, he was chosen, like Christ's disciples, from the meek and lowly, but he was made strong by the power of faith and obedience, and was taught the principles of the gospel by special messengers sent from God. The divinity of his calling, like that of Christ's ministry, is proved by its fruits. Whereas the works of false prophets are lost at their death, the work of a true prophet grows and spreads forever. President Richards concluded by proving that the doctrine, held in the world, of the non-existence of the marriage relationship in the future state of existence, is unscriptural.

The hymn, "O my Father," was sung by the congregation.

President Hugh S. Latimer said he appreciated the privilege and blessing of understanding the gospel. The Latter-day Saints are a people of high ideals and aspirations, which include, not only exaltation in the hereafter, but righteous living in this world. The law of love towards God and our fellow-man, includes all other laws.

Brother Alfred E. Higgins rendered a vocal solo.

President Lester F. Hewlett spoke of the importance of obeying the law of tithing. He exhorted the local brethren to be diligent in their responsible duties.

The meeting closed with the hymn, "Abide with me," and benediction by President David A. Owen.

On Saturday, March 30th, President Richards met the elders, local brethren, and lady missionaries, and reports of the various organizations were given, and timely instructions imparted.

HETTIE GELDARD.

JESUS said, "There are many mansions in my Father's house, and I will go and prepare a place for you." "House" here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too (*History of the Church*, Vol. VI., p. 184).

A WORD OF APPRECIATION.

Sister Ida B. Smith, writing from Salt Lake City, Utah, says she has received many beautiful, comforting letters from conference presidents and saints in the British mission, and that she desires to express her gratitude for the feelings of sympathy and love of which they are an evidence. She says, in part, "We have appreciated every line that has been written. I love all the saints in the British mission more than I can tell, and I hope they will always have a kindly feeling in their hearts toward me. I do appreciate every letter I receive from the British Isles."

MEANING OF THRIFT.

By President Joseph F. Smith.

No better temporal lesson can be inculcated or impressed upon the minds of our children than that which leads to the habits of economy, which is the parent of thrift. How to earn money and how to spend it prudently, not niggardly, is a matter of plain common sense that should be taught to children from the time they first begin to learn the value of money. A consistent example in using money by parents is worth more to their children than their precepts. The world seems full of thriftless parents who are always behind with their bills, always battling with poverty. In most cases there is no excuse for such conditions in our blessed land of plenty. When sickness or other misfortunes come, there may be an excuse for it, but far too often, almost as a rule, poverty is due to improvidence, extravagance or sheer wastefulness. The proof of this is not hard to find. In the home of the thriftless will generally be found wastefulness, both in the use of food and clothing, as also utensils and furniture carelessly used, if not shamefully treated. Out in the fields we see the mower, the hay-rake, the plow, the cultivator, buggies, wagons, and even automobiles, rusting in the winter storms, or shrinking under the summer's heat. The barn-yard, too, will present similar scenes of carelessness and waste. Fences dilapidated, gates half-hung and patched together with rusty wires, feed-racks out of repair, barn-doors swinging on half-broken hinges, mangers and feed-troughs broken and unfit for use, resulting in the extravagant waste of forage, harnesses thrown upon the ground, together with saddles and bridles, which should always be carefully housed and hung out of the dirt, wet, and heat, and many other things too numerous to mention here. Again, these unfortunate, thriftless people are most frequently seen at picture shows, theaters, and places of amusement. Their children are not generally denied a limitless amount of toys and

sweetmeats so long as there is a penny left, or credit for them can be obtained. And these are the people who are always ready with a hard-luck story in explanation of their improvident condition. Luckily for others, they have no one to blame for their condition but themselves.

But some of these people will say, Am I not responsible for my own acts? If I want to use a bar of soap in my bath when a quarter of a bar of soap would be ample, whose business is it? If I choose to use three times the amount of soap in my washing that some other woman would use in an equal task; if I put on my costliest clothing and choose to do my barn-yard work in them, and especially to milk my cows in a filthy barn-yard, so clad, whose business is it? Do I not have to pay for my own supplies? Sure, the good lady who proverbially "can throw out of the back door with a spoon more than her husband can bring in the front door with a shovel" has an equal right with others who do such things, to carry the responsibilities of her own acts. He who is in the habit of spending his money for tobacco in costly forms, or to guzzle beer or play pool, or gamble, may say, Are these not my own affairs? What business is it of yours? We answer, we do not presume to interfere with the liberties of any man or woman, but we would if we could, teach them true economy, that in their labors and in their homes the fruits of thrift might abound.

It is lamentable that the terrible ravages of war, such as were never known before in the world, have to be used to straighten up the people in regard to the matters of economy. But the lesson must be impressively taught, and the end is not yet. Members of the Church have been constantly taught true principles of economy and have been warned not to waste their substance. The Lord will surely hold us responsible for wilful disobedience, profligacy, and all sinful practices. Latter-day Saints have ever been shown correct principles of thrift, but many of them have lightly treated the counsel and good examples of thrifty men. Now, by the exigencies of war, and the enactment of law, we are forcibly required to produce more, to spend less, to waste nothing, which duties have been veritable watch-words of our practical gospel from the beginning. This tragic war seems to be stamping into the souls of men, awakening them to the important fact, that these and all the other sensible teachings of our leaders are sound and true. It is evidently the duty of the people to put into their daily practice these valuable teachings and lessons. What is more desirable in temporal life than to be prosperous, thrifty, serviceable, and helpful to our country in the hour of need! If we are, no one can be more benefited thereby than ourselves and our children. To acquire habits of industry, perseverance, temperance, economy, and love, is an object worthy of the best efforts of every soul.—*Juvenile Instructor.*

FROM THE MISSION FIELD.

Baptism.—On Sunday, March 31st, 1918, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. 15, when one soul was baptized. Elder Charles A. Welchman officiated. The candidate was later confirmed a member of the Church by Elder Welchman.

Social.—The Relief Society of the Blackburn branch, Liverpool conference, held a successful social on March 16th, 1918. A report was read, by Sister Margaret E. Blackburne, of the work done during the year 1917. Remarks were made by Sisters Margaret Thompson, president, and Mary A. West, first counselor, and by Conference President David A. Owen. A program, consisting of songs, tableaux, and a dialogne was given, and the sum of £3 14s. 6d. was donated to the funds of the society.

District Meeting.—Three interesting meetings and a priesthood and lady-missionary meeting were held at Grimsby branch, Hull conference, on Sunday, March 31, 1918. The regular Sunday-school exercises were carried out at the morning session. In the afternoon and evening meetings, the congregations were addressed by President William D. Lewis and Elders Oliver G. Ellis and Frederick G. Day. Brother Robert E. Watson sang a solo at the afternoon session, and President James R. Skipworth rendered a selection in the evening.

Branch Conferences.—On Sunday, March 31st, 1918, a branch conference convened at South Shields, Newcastle conference. Three sessions were held. President William J. Loosle and Elder David Bennion were in attendance. The priesthood and lady missionaries met in the morning session. Remarks were made by each one present. Superintendent J. G. Foster gave a splendid report of the Sunday school. Branch President George H. Mill reported the branch. President Loosle told a story from life, depicting the importance of obedience and the consequences of disobedience. At the evening session existing vacancies were filled, and some lady missionaries were called and set apart. President Loosle spoke on the necessity of baptism.

On Sunday, March 31st, 1918, there was a branch conference at Gravesend, London conference. One session was held in the afternoon, with President James Gunn McKay presiding. The various officers of the branch were set apart. Little Livinia Wood sang a song and gave a recitation. The speakers were Elder James H. Ludlow and President James Gunn McKay.

A branch conference was held at York, Hull conference, on Sunday, March 24th, 1918. President Gardham Stainton, of the York branch, conducted the meetings. At the afternoon session an

excellent program was rendered, and President Lewis exhorted the saints to diligence and faithfulness. President Stainton gave a good report of the branch. At the evening session Elder Day and President Lewis were the speakers.

On Sunday, March 24th, 1918, two interesting and well-attended sessions were held at Leicester branch, Nottingham conference. The morning session was devoted to Sunday-school work. Superintendent Sister Louie Welch conducted the meeting. Remarks appropriate to the occasion were made by President Leroy S. Dickson. The evening session was devoted to gospel themes. Branch President Arthur Walsom conducted the meeting. Elder Walton E. Bodily gave an interesting talk on the gospel of love. President Leroy S. Dickson spoke at length on the First Article of our faith, explaining the belief of the Latter-day Saints in regard to the Godhead. During the evening a duet was rendered by Sisters Emma Stevens and Connie Lovett.

DIED.

THALBOURNE.—On March 14th, 1918, of bronchitis, Brother Thomas Thalbourne (Rust) of the Hammersmith branch, London conference. He was born at Long Stanton, Cambridgeshire, January 11th, 1840; was baptized and confirmed December 16th, 1908, by Elder L. Vern Toolson.

HIGGINSON.—On Sunday, March 17th, 1918, Sister Elizabeth Higginson, of the Manchester conference, died of general debility. She was born January 12th, 1842, at Fitchia, England, and baptized at the age of sixteen. Owing to lost records she was re-baptized March 4th, 1913, by Elder Rowland Call, and confirmed the same day by Elder W. Rawlings. She has always lived a faithful Latter-day Saint, and wrote many good gospel articles. The deceased is survived by her husband and three daughters—Annie, who lived with her until the last, Mollie, and Edith, who now live in Ogden, Utah.

MORRIS.—On March 21st, 1918, of pulmonary tuberculosis, Margaret Ann Bethel Morris, of the Blackburn branch, Liverpool conference. Deceased was born July 5th, 1881; was baptized March 30th, 1907, by Elder J. S. Lindsey. Sister Morris lived true and firm to the faith. At the time of her death she held the position of lady missionary.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL.

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.